



via pacis

Newsletter of the Des Moines Catholic Worker Community



William Basinger



Frank Cordaro



Carla Dawson



Elton Davis



Gilbert Dawes



Joanne Firth



Fran Fuller



James Johnson



Jane Magers



Michael Schorsch



Marian Soloman



Brian Terrell

Counsel:
Sally Frank,
Professor of Law
Drake University



Carolyn Uhlenhake Walker



Counsel:
Jason Dunn,
Student Attorney
entering his
third year of
law school

Trial of the Camp Dodge 13

Elton Davis

Following the action at the Camp Dodge STARC Armory complex on May 22, 2003 (see story in May 2003 *via pacis*), 13 of the original 16 defendants who "crossed the line" decided to go to jury trial. Nine of the defendants were represented by Sally Frank and Jason Dunn of the Drake Law Clinic, and four defendants were self-represented. The four self-represented defendants were Brian Terrell, Frank Cordaro and Elton

After two grueling days of jury trial, we finally got our six-person jury and began our opening arguments. Mr. Judisch, our nemesis at the county attorney's office, was adamant about our willful criminal behavior from the outset.

Some officers from the Iowa National Guard testified how our presence at STARC Armory had been their day. And they testified as if they owned the whole road and had busted us at any time but decided to be nice about it.

The defense presented evidence that W 78th Avenue is a public right-

of-way, and that there is a 100-foot easement on it. This means that public space was fifty feet from the center line of the road to either side. We were arrested at an arbitrary crack in the pavement exactly 47 1/2 feet from the centerline. We were short 2 1/2 feet from crossing onto Armory property when we were arrested for trespassing.

Mr. Judisch saw his case going down in flames and it started to get really ugly about this point. As long as it appeared that we were going to get convicted and stick to the prescribed justification defense, which was that we were there to protest an illegal war being fought in defiance of international law, it was okay.

But getting off on a technicality? No way! Mr. Judisch escalated his tactics and hysterically challenged the defendants, at one point even referring to the defendants as extremely selfish in their actions. Selfish? Risking arrest and social ostracism to try and save the lives of soldiers and civilians alike? Selfish? Mr. Judisch must have an alternative dictionary.



Back L to R: Frank Cordaro, James Johnson, Carolyn Uhlenhake Walker, Carla Dawson, Brian Terrell, Fran Fuller, Elton Davis, Jeanne Firth
Front: William Basinger, Jane Magers, Sally Frank, Jason Dunn, Gilbert Dawes.
Not pictured: Marian Solomon, Michael Schorsch

And then there is the case of our very own Carla Dawson. She was taking pictures for the *via pacis* that day, and was standing with other media when she was arrested. Why? I'm not sure. The account given by the arresting deputy and my eyewitness account differ. Other media were allowed access to Armory property and no ID's were checked.

Carla accidentally stepped over the line while taking photos and was not warned or otherwise informed of her posture. She was simply told to "go join her friends."

In the end, after eight days of trial, the 13 defendants were found guilty of criminal trespass.

Sentencing of the Camp Dodge 13

by Brian Terrell

Judge Robert Hanson, after hearing assistant county attorney John Judisch ask for 100 hours of community service, probation and multiple costs for 11 of the convicts plus 30 days (the maximum) in jail for me and Frank Cordaro, sentenced each of us to the minimal \$50 fine plus court costs. Mr. Judisch ineffectually demanded the unusually long community service, predicting that over each hour of community service the perpetrator would reflect on the wrong she or he had done and expressed hopes for me and Frank that 30 more days added to the hundreds of days we have already spent in jail would serve to "rehabilitate" us. "Who knows?" Mr. Judisch opined optimistically. Neither Frank nor I argued against Mr. Judisch's recommendations. Frank used his elocution to announce next fall's actions at Camp Dodge, and I used my opportunity to thank Mr. Judisch for showing us how our actions in March were indeed legal and necessary by putting on a case

that was more political persecution than criminal prosecution. "This is no game," Mr. Judisch said. "There must be a cost paid!" We are grateful for that reminder. This was Judge Hanson's first jury trial; God bless him. Thanks, too, to the many who joined is in the street and in court. We had a standing-room-only crowd in the court house's biggest room!

Also in this morning's paper is a report that ANOTHER member of the Iowa National Guard in the occupation of Iraq was wounded. One young Iowan was killed last week and another Iowa Guard member lost his legs in an attack a few days ago. In our trial, a Lt. Col. from Camp Dodge responsible for training military police, who was a state witness, testified that he was unaware of any Iowa Guard members involved in the hostilities in Iraq. Americans and Iraqis are dying daily. Mr. Judisch is right: "This is no game. There is a cost that must be paid." I am happy to be among 13 who paid some small part of that cost. I am happy, too, to be unexpectedly home, even to answer my daughter Clara's interrogation, "Kid, have you rehabilitated yourself?"



Defendants and supporters at rally held in front of the Polk County Courthouse prior to sentencing.



DM Catholic Worker Carla Dawson makes statement to reporters before sentencing.

Editor's Note: See page 7 of the May 2003 issue of the *via pacis* for an account of the March action at Camp Dodge.



Defendants and supporters at rally held in front of the Polk County Courthouse prior to sentencing.

Two worlds connected by a really big back yard

by Laura Fuller
(daughter of via pacis editor)

I live in two worlds. I spent my first 24 years in Des Moines, where my life only occasionally transcended its Iowan borders. However, from the apartment where I live with my sister near the outskirts of downtown, I always gazed upward and increasingly outward. And now, I have a second life set some place much different and way beyond anything I have ever known.

This life is situated in Jimbolia, a small border town with an ethnically diverse population in western Romania, where I have been sent on behalf of Christ Community Church, which is my home church of over 12 years. I have been living in Romania for a little over a year now. My church and I are working in conjunction with Blythwood, a Scotland-based Christian development organization locally run by nationals with help from a few international volunteers.

My efforts are primarily devoted to Blythwood's Talita Kum program, a canteen and daycare center reaching out to 40 children from poor and vulnerable families in Jimbolia. The children, identified by our Romanian social workers as the neediest school children in town, come to our center each day after school, from noon until six in the evening.

The children are fed two meals a day, receive two hours of small-group and one-on-one educational assistance, learn Bible stories and sing worship songs, and participate in many other activities, including crafts, dance, computers, roller-skating, and bicycle rides. They are able to take a weekly shower and they take turns doing chores. The children and their families also receive aid — usually in the form of food, clothing, and school supplies — and other assistance.

Many of these first through fifth grade children come from nearby Romany ("Gypsy")

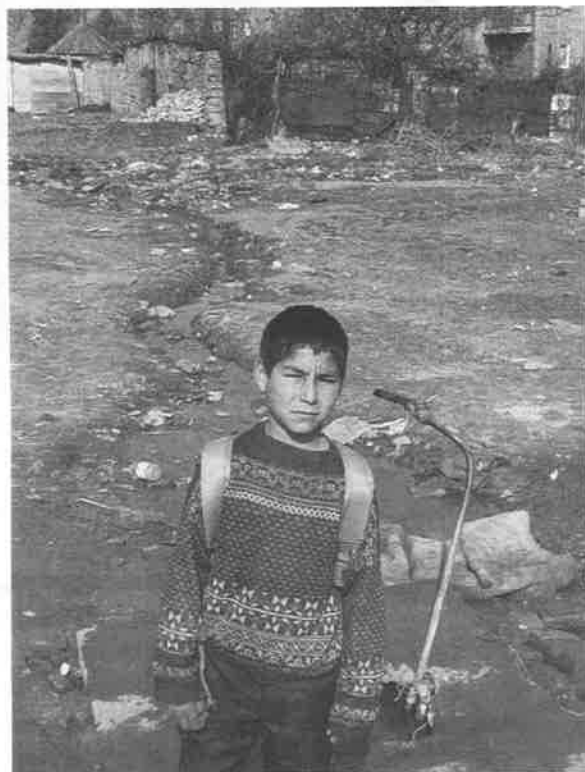


photo by Laura Fuller

A boy stands next to the communal water source.

communities in Jimbolia that consist of dwellings, owned by the city council, that are falling apart after a couple decades of neglect and misuse. The council partially repaired the buildings two years ago, but they have continued to be run down in the meantime.

A few months after my arrival in Romania, I saw firsthand that the children often live in a one or two-room "house" with dirt floors, no doors, no source of heat, and no running water. The families have no way to clean themselves, their clothes, or their children well. The two communal toilets in the backyard of the community would surely fail to meet any sort of sanitation inspection in the West. This is the kind of place that turns into a breeding ground for communicable diseases and infections. Sadly, it indeed has.

This is the kind of place where people must do things most of us consider unthinkable. One family, which lives in one of the one-room dwellings, is made up of 13 people, including the husband and baby of the oldest child. The winters are similar to those of the American Midwest, but this family, along with many others, had no heater. But, they did have a few small pigs.

During the coldest nights last winter, they brought in the pigs for warmth. It was not to keep the pigs warm, as we might at first assume, but the parents did this to keep the children warm.

Near the beginning of the year, I joined with a fellow Talita Kum volunteer, who recently raised some funds back home in Scotland, and our Blythwood executive director to begin a housing project in this area, the neediest place in our town of 11,000 people.

We were all continually haunted by the sights and smells of the place the children who are so dear to us live, were humbled by the hardships these people must face each day, and we knew that something must be done. How could we sit back when the resources needed were within our reach? Some of these financial resources were as close to me as my bank account, accessible from the local bank machine.

Two of our Blythwood construction workers began to make and pour concrete and lay wooden floors in the 18 dwellings where about

80 people, made up of 17 families, live. They began to put on door frames and outside doors. Heaters were installed where there were none and many roofs will soon be insulated. The work is still in progress, and this phase of the project will hopefully be completed by the year's end.

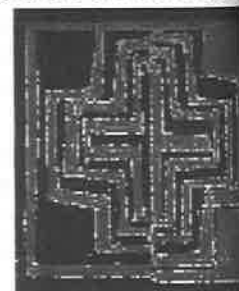
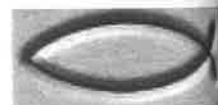
The work will not end at that time, however, because among other things, we envision building a combination community center and communal bath and laundry facility. This will be built in the large mud "courtyard" in the heart of the housing project area. An additional 110 Romany people who live in an adjacent community will also have access to this facility.

In this place, people will be able to clean themselves, their families, and their clothes. Showers, flush-toilets, sinks, and washing machines will be available for their use. More importantly, perhaps, we can provide a place for them to come for medical advice and treatment. We can provide education on issues relating to health and hygiene in efforts to prevent disease and infection. The possibilities for this facility are great, as we build with an eye to the future.

We hope to receive 90% European funding for this next phase of our project, but we await a decision from the board. Other possibilities exist, most of which require approximately \$7,000 on our part. It requires money that we currently do not have. So now, while I spend two months at my American home on furlough, I ask those I live with in this world to prayerfully consider helping to make this hope of ours a reality in Jimbolia, the other place on earth that I call home.

For more information, write to LauraFullerRO@hotmail.com

To contribute financially, please send your check made payable to Christ Community Church, to 530 Urbandale Ave., Suite B, Des Moines, IA, 50310. Please indicate that your donation is being given to the mission in Romania.

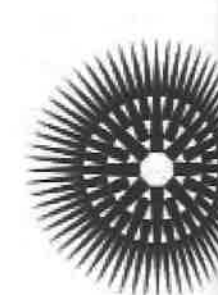


Worship
7:30 pm
Friday
Dingman House
1310 - 7th Street
Des Moines
Iowa

Richard Cleaver, who will be ordained to the priesthood of Jesus Christ for the Orthodox Catholic Church of America on August 2, 2003, will be at the Catholic Worker House for the first Friday each month to celebrate Mass at 7:30 pm.

Our goal is to have a Roman Catholic Mass twice monthly.

On the other Friday evenings, we will have a time of prayer and reflection. Please join us. Celebrate the Eucharist and spend time with friends.



via pacis

Des Moines Catholic Worker Community Newsletter
PO Box 4551

Des Moines IA 50306

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The Des Moines Catholic Worker Community, founded in 1976, is a response to the Gospel call to compassionate action as summarized by the Sermon on the Mount. In the spirit of the Catholic Worker tradition, we are committed to a simple, nonviolent lifestyle as we live and work among the poor. We directly serve others by opening our home for those in need of food, clothing, bedding, a shower, or a cup of coffee and conversation. We also engage in activities that foster social justice.

Bishop Dingman House

1310 - 7th Street

515-243-0765

Community members:

Frank Cordaro
Elton Davis
Jerry Dermody
Claire Quiner
Norman Searah

Mrs. Ligutti House

1301 - 8th Street

515-282-0583

Community members:

Mike & Fran Fuller

Photo credits:

All photos by DMCW unless otherwise noted.

Lazarus House

1317 - 8th Street

515-246-1499

Community members:

Ed Bloomer
The Dawson family: Carla
Julius, Joshua & Jordan
Jackie Robinson
Irving Schroeder

Chiapas House

713 Indiana Avenue

515-282-4781

Community members:

Bill & Jack Petsche

The Chiapas Project

Chiapas, Mexico

Richard Flamer

flamerrichard@hotmail.com

Community NEWS



Basu, Des Moines Register columnist, and Carla Dawson at the trial

this finds everyone
ing the heat. We have
essed this summer with
temperatures than
ut as I write this, it's in
90's. We pray that
ne is drinking plenty of
and keeping cool. I'd like
s on a cooling tip I
from my best friend,
Vasquez. Take a
get it soaked with cold
ing out the excess; lay
our bed; turn the fan
your bed; get under the
et; and sleep like a
We call this "poor
air conditioning."

on to what's happening
DMCW community. As
iting, none of us are in
page 1 articles on
mp Dodge 13.) At a
conference before
ing, I said, "If all parents
all their daughters and
to lay down their
s, there would be no
would like to raise that
ge to everyone to take
all to bring our children
from Iraq now!

was a great support to
DMCWers who were a
the nonviolent action at
ARC Armory. He also
en witnessing at Offutt
is you know, Eddie is
ed to go to jail for what
ves in, but his true
is hospitality. He is a

shining example that we all try
to follow.

Fran has been busy with the
trial and with her daughter
coming home from Romania for
a visit (see story on page 2) and
another daughter getting
married. She has also been
busy putting the *via pacis*
together. That is a time-
consuming job and one that I
don't miss doing. Thanks for
the great job, Fran.

Mike has been busy at his job
and around the house moving
wood chips, doing the
recycling, and helping out at
the Worker.

Elton has stepped up to the
plate. He has helped with the
chimney repair at Dingman
House, done our food pickup
and taken house duty like a
pro. Elton has also given up
his truck partly because of the
war. He has not had a vehicle
for 3 weeks. I am very proud of
his effort to try to live simply so
others may simply live. You
know you can tell a lot about a
person by the way they treat
their parents. That being the
case, Elton is a diamond,
maybe still in raw form, but a
diamond no less.

Claire is back from Chiapas.
She was there for 8 months.
She is adjusting to being back
in the States, working two part-
time jobs, getting ready to start
classes at DMACC and taking

shifts on the house. That's
pretty amazing for a 19 year old.
It is great to know that you've
had a part in helping to shape
the future of the world. If more
young people were like Claire,
there would be "Peace" and
"Love" on earth. Keep up your
journey, Claire.

Frank is doing great. His
health is the best it's been since
I met him 15 years ago. I do
have to check his room once
in awhile for forbidden items, but
he is sticking to his eating and
exercise plan. See Frank's
article about the changes he is
undertaking now on page 7.
Frank, I am proud of you for
following your heart and
conscience. Please keep him
in your prayers.

Jerry has been staying
healthy. He is always willing
to pitch in. He is great
remembering to get a
newspaper for the house.

Irving's life has been made a
little easier. He has a different
washing machine. The one he
had been using was only
working because we prayed so
hard for it not to break down.
He is going to be lonesome
with only one of my sons at
home. Thank you, Irving, for all
that you do. It doesn't go
unnoticed.

Jackie has a new job. She is
now the Health Service
Coordinator at the Drake Health
Center. She loves it. She
misses the people she has
spent the last 11 years with but
the change is wonderful for her.
She is also happy that her son,
Landon, is back with us. He
has been here for about a month
and has found a nice job. He'll
be looking for an apartment
and hopefully will be going to
school in January. Please keep
him in your prayers. We are
hoping that in these last 5
years he has learned lessons
that will help him become the
man we know he can be.
Peace, Landon.

Julius finished his first year
at Kirkwood Community
College and will be starting his
second year soon. He had a
good summer and had a job
doing landscaping. He worked
great hours to beat the heat.

In July, he traveled to
Tennessee and Mississippi to
be with family and is thinking
about Mississippi to finish his
last two years of college.

Joshua finished 8th grade at
Goodrell Traditional School. He
has been accepted at
Scattergood Friends School in
West Branch, IA, and will start
his freshman year soon. We
have asked for prayers to get
him into Scattergood and we
would continue to ask for
prayers that he stay there. I
called some friends to come up
with the \$3,000 that we needed
to pay for tuition. Every single
friend I called said yes they
would be honored to help. This
is a once in a lifetime deal for
Josh and I know he will rise to
the occasion. Thanks to those
who donated to Josh's
Scattergood fund. Thank you
also for the prayers as he
moves on to a new stage in his
life. Josh, let your light shine
bright. We are proud of you!

Josh and I spent a wonderful
ten days at the NY Catholic
Worker. We would like to
thank them for their warm
hospitality. The ride on the
Greyhound bus took 31 hours,
but the ride home took only 24
hours. It was an eye-opening
experience and one that I



probably will not do again. The
wear and tear on me was felt
for at least a week.

Jordan was in Maryland while
Josh and I were in New York.
He was visiting Richard Ngamo,
Rose and Rojelio. He had a
blast. He is so happy to have
a younger brother. Jordan and
Richard met up with Josh and
me at Ted's parents' house.
We had a wonderful time. Now
I know where Ted and Amanda
get their gift for hospitality. I
would like to thank Vern and Liz
Walker for being such great
hosts. I would also like to say
thank you for raising such

wonderful children as Ted and
Amanda. They are truly a
"Light" in this sometimes dark
world. God bless.

We at the Worker started out
our summer with a wedding.
Michelle and Scott, Simpson
College graduates who met at
the Worker, got married. The
DMCW was a big part of their
wedding ceremony. We were
greatly honored.

Ted (Vern) Walker left to
pursue a Master's degree.
Good luck, Ted. We miss you
especially on Sunday morning.

We had a group of Iowa State
University students here for a
long weekend. Come back and
see the garden. Thanks for all
your great help!

Annie Tessar was here for a
summer service project. Annie
has been coming with students
from Grinnell College on
Saturdays for the past 3 years.
She decided to spend a
summer being in community.
She was a great help and
brought a breath of fresh air to
us.

Speaking of a breath of fresh
air, we have two additions to our
community. Bill and Jack
Petsche moved in about two
months ago. Their names and
faces will be familiar to some
of you because they have been
volunteering with us for the past
5 years. Jack is a great young
man. He is an 8th grader at
Callanan Middle School. Bill
is the man at the kitchen sink.
He's done more dishes than
anyone I know. We are
extremely happy to have them
with us. Bill always tries to
keep us on our toes with a joke.
He's a great juggler, too,
maybe a little rusty, but still
great. Glad to have you two
with us.

I would like to close this with
a great big thank you to all of
our friends who support us in
our goals to leave this world a
better place where everyone
has adequate housing, health
care, child care, health
insurance, nutritious food, jobs
that pay a living wage and
peace for all God's children.
God bless. *Carla*

The Chiapas Project

of Grostephan

ied in Chiapas four
ago. It wasn't easy
there and it hasn't been
aking my place here. I
full of good intentions,
an mind, years of
study—not knowing
And after my time
know some people but
ed intentions are only
ing into good works or
gful service.

ountered Richard
er and The Chiapas
through a friend. Upon
meeting Richard, he
ed grounded in the
nity where he lives and
he also seemed very
of the institutions at

work here as well as the
different elements of poor
communities in the area. The
Chiapas Project felt like a good
place to attempt to understand
the complexities of San
Cristóbal and the region.

Southern Mexico is a poor,
poor place. And it's a place of
so much hope in the nineties—
due to decades of organizing
by the church, and more
recently by the Zapatistas.
However, the people working
at the grass roots have been
wounded either literally in the
past years or emotionally.
Those working in the
communities have been
followed by the police, or hit
with batons, wounded. Some
have witnessed the aftermath



of the massacre in Acteal.
They have worked so hard,
and in 2003, nearly ten years
after the Zapatista Uprising,
there is a lull. Organizations
continue to work but the time
of roadblocks, protests, and
rallies is past. As this context
becomes clearer, I understand
more why volunteers have a
hard time getting involved in
the meat of things. The
veteran peace workers and

educators are tired and
scared.

And then the people at the
grass roots have really
suffered. The Indigenous that
make up the outskirts of the
city have been threatened,
terrorized, cajoled and
displaced. In the countryside,
the Indigenous have a
community, and they have an
identity both of which are
powerful in their favor, as far
as their ability to advocate for
themselves and take care of
their own. However, by the
time they reach San Cristóbal,
much of this is lost, most
notably, their community. After
they have been displaced by
either the Zapatistas, the
paramilitaries (with the
consent of the government) or
the military—who is left to
trust? In a city that for 500

years has never welcomed
them, they are refugees.

The Chiapas Project is so
profound with its open doors
and open heart. It is situated
in a working-class
neighborhood next to the most
dangerous slum in the city. Its
work is about service; that is,
teaching carpentry, sewing,
and taking care of children so
their parents can work.
However, service and political
work meld together in the
midst of such poverty. The
Chiapas Project works with
Indigenous people within the
city and without. It works with
the church, as well as with
Zapatista bases of support. It
works with the neighborhood,
whoever comes knocking at
their door. When I listen to
friends who have been

contd pg 7

Reconciling Two Worlds

by Sarah Johnson

I divide my semester between two very different isolated worlds: that of Grinnell College, located in the small rural town of Grinnell, IA, and the realm of the Des Moines Catholic Worker which is a quirky community of hospitable activists tucked away in a corner of the state capitol.

Life at the DMCW centers around two prepared meals which are served to guests who stop by in need of some food and general hospitality. Aside from hot meals and coffee, the Worker provides guests with canned goods from its limited pantry, clean socks from its sock exchange, a shower complete with a towel, washcloth, soap, shampoo and a razor, any other personal hygiene items guests may need and whatever clothing is available to offer. I like to think the Catholic Worker makes people feel just a little bit more human.

The best, and sometimes the hardest, part of helping out at the Catholic Worker is the personal interaction with so many interesting people from the guests to the workers to the weekly volunteers. The volunteers and workers always seem to enjoy being at the Worker whether they are there with the intention of making a difference in someone's life or whether they are simply fulfilling a community service requirement. The guests come from all over the world and

their weathered hands and tired eyes stand tribute to all the hardships they have endured. In just one week while I stayed at the Worker, ten tents by the river burned down leaving one man with burns on his frost-bitten feet in the hospital and many others without the few belongings they had acquired over the years.

Upon my return to Grinnell College, I curled up in my warm blanket and stared alternately at my closet of clothing and belongings, and my desk with all my books. Within a week my worries returned to how to sit through two hours of discussion with a headache and whether the movie playing at the South Lounge was entertaining enough to merit the walk across campus. This sudden change in environment was more painful than I could ever effectively communicate.

I feel that it would be foolish to waste the wonderful opportunities I have here at Grinnell. I thank the Catholic Worker for that perspective. For the back of my mind is always filled with the worries of the Catholic Worker world: Will the temperature drop tonight? Do people need extra coffee to warm up today? Is someone in the hospital? In jail? Does somebody need a ride to the doctor? To the meal? Is the lawyer coming this week for free consulting? Does someone need to talk? Have I done all I can? Have I done too much? Have I made a difference?

Sarah Johnson is a Grinnell College student and frequent volunteer at the DMCW.



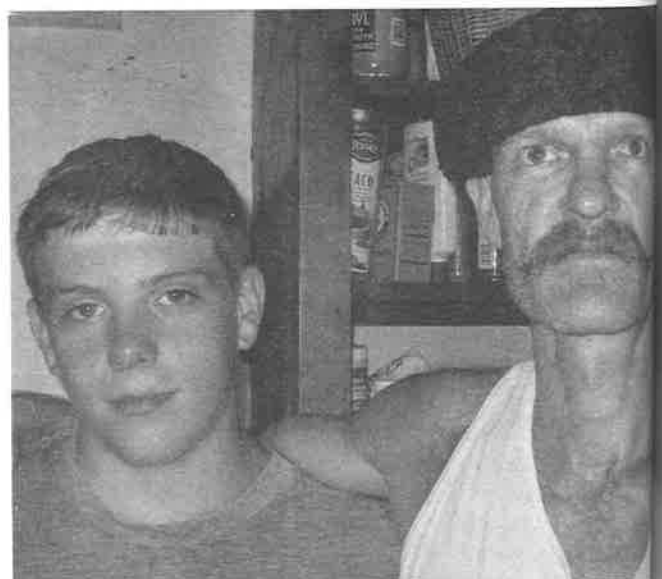
The great need today is for Christians who are active and critical, who don't accept situations without analyzing them inwardly and deeply. We no longer want masses of people like those who have been trifled with for so long. We want persons like fruitful fig trees, who can say yes to justice and no to injustice and can make use of the precious gift of life, regardless of the circumstances.

~Oscar Romero



While everything around me is ever changing, ever dying, there is underlying that change a living power that is changeless, that holds all together, that creates, dissolves and recreates....For I can see in the midst of death, life persists, in the midst of untruth, truth persists, in the midst of darkness light persists.

~Mohandas Gandhi



Bill Petsche and son, Jack, are the new DMCWers. They've been volunteering at the Worker for 5 years and recently decided to make it official. If you have met them yet, stop by and get acquainted.



Jack Rowley took on the task of repairing the Dingman House chimney which was threatening to collapse. Thanks, Jack!



Annie Tessar, Grinnell College student and DMCWer Ed Bloomer at the vigil at Offutt AFB in remembrance of Hiroshima/Nagasaki bombing.

"They shall beat their swords into plowshares."

3/4 inch "plowshare" pin-forged from the metal of a U.S. Air Force F-84 Thunderjet Fighter plane



\$10 suggested donation (special rates for church and peace groups)
Catholic Peace Ministry
4211 Grand Ave.
Des Moines, IA 50312
(515)255-8114 or b.d.terrell@att.net

HUMBLE PATRIOTISM

We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power, as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us; it behooves us then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness.

~Abraham Lincoln

Dorothy Day's Des Moines visit November, 1952

Amy Millen and Pat Fitzgerald were the St. Joseph's Academy students interviewed Dorothy Day in Des Moines in November, 1952. Below is a recent interview with Frank:

Frank: I'd like to begin by asking your most important memories of your interview with Dorothy Day. Do you remember the interview? Fifty years is an awfully long time.

Amy: I don't remember a lot of the interview. I remember Dorothy because she was a very serious person and a bit on the stern side. I was a bit nervous and I would try to make light of things. That didn't sit well with Dorothy. She was a very interesting woman and had very profound things to say and obviously she was a very strong woman and very respected. There was very much playfulness in her.

Frank: Of course, at this point it's 1952. She started her movement 19 years earlier and had just published her autobiography. I'm sure she was very positive about that. Not only about what she published but that she didn't publish. She had a certain persona that she wanted to put out there about how serious she was about her faith. I'm sure she was terribly embarrassed about her past.

Amy: I had found her book extremely interesting and I don't think I was being too reverent with her. Nonetheless, it was hard to get to her. She was direct but not too direct.

Frank: How about you, Pat? What do you remember?

Pat: I don't remember the interview but I remember the book. I remember hearing this legend about her that she took her clothes from the grab bag and she'd get on a Greyhound bus and she tried to find places to speak. She was already a legend, an icon. She was this amazing person who spoke very deeply and very convincingly about voluntary poverty. I was sure she was a saint in our midst. I had started reading about the Catholic Worker so I'd be prepared for the interview. But I continued to have a very deep interest from that time on in the radical ideas: pacifism, voluntary poverty and anarchism.

Frank: Who was it at St. Joseph's Academy who was



Amy Millen and Pat Fitzgerald
St. Joseph Academy Class of '53

positive to Dorothy Day's message?

Amy: Sister Donatus was the journalism advisor and she'd be responsible for wanting that interview to be in the school paper. She's alive and lives in Chicago.

Frank: Now let's go on with how you happened to reconnect with Dorothy later.

Pat: I was living in Tucson and running the grape boycott for the state and working a lot with Cesar Chavez. That started because I went out to the labor camps that were down the road. I was a Sister of St. Joseph which was very progressive. I knew that women in the labor camps had to buy their supplies at the company store because they couldn't drive or get a license. They were bound into the system. We tried to relieve them from that bind. That was in 1970 or so.

My friend, Jerry Robinette, who works closely with the Catholic Worker in Tucson to this day, said to me that they were organizing a boycott of Safeway stores and that we should get organized. So I started leafleting and boycotting. Cesar would go across the US stopping in different cities and he stayed with us.

There was going to be some sort of a Jubilee Conference, and I received a phone call from Cesar wanting me to go and join Dorothy. She was going to do civil disobedience breaking a court injunction on a field. He was concerned about Dorothy and wanted me to be with her. This was 1973.

The first day of the conference a couple of hundred got arrested and the second day Dorothy arrived. We ended up getting arrested and spent a couple of weeks in jail, the priests and nuns, Dorothy and some Mexican farm worker women.

Frank: And you did not anticipate spending time in jail. At the most at that time, they were giving you just overnight.

Pat: The taxpayers of that county paid for 2 weeks of 300 people being in jail, priests

and sisters. It was so ridiculous. So there I was, in jail with Dorothy. I watched her a lot. Dorothy devoted herself to the Mexican farm worker women. They would read Scriptures together and reflect on them. This made an impression on me because these women read the Scriptures differently from the way I read them. It was wonderful.

It so happened that my birthday occurred during that time. So on my birthday, I treated myself by going over to Dorothy and saying I wanted to talk with her for a few minutes. So we had a little chat. She was very appreciative of those farm worker women and respectful of them. She was interested in their perspective on the issues. She understood that they were in a much graver situation that the rest of us because their children could be taken away for not having fit mothers because they were in jail.

We were released and I went home to Tucson. Dorothy went there also because she was visiting her dear friend, Frances O'Brien. She was also a friend of mine so Dorothy and I hooked up again in Tucson.

I had a chat with her then and the thing that I remember about it most was that I explained to her the Catholic tradition of the "church militant" and why contextually you can look at that word and not be offended by it. She was interested and I explained as best I could and she liked it. And I thought to myself, "That's because you are it, Dorothy!"

Frank: Is there anything else you'd like to share at this point?

Pat: Yes, I thought of her when the sex scandals broke in the Catholic Church. Dorothy used to say that everything would work out if the bishops would only practice voluntary poverty. I also thought that she was right. It was really an insight. It would be so much more authentic if they were vulnerable.

Make no mistake Peace Justice Love For the Gospel tells us so

William Quigley gave the following prayer at the Pax Christi Conference recently when he was awarded the Teacher of Peace Award.
duprestars@msn.com

In 1928, A.J. Muste, one of the organizers of the Fellowship of Reconciliation, wrote "In a world built on violence, one must be a revolutionary before one can be a pacifist." And so we pray.

Make no mistake, in a world dominated by the powers of fear, war, and money. Where leaders speak openly and proudly of the American Empire. The gospel messages of Peace and Justice and Love are the building blocks of revolution, nonviolent revolution.

Revolution may sound like too strong a word to gospel people who base their lives on action and reflection for Peace and Justice and Love, but make no mistake, those who struggle for the gospel of Peace and Justice and Love in action and reflection are engaged in a nonviolent revolution.

What about Gospel Justice? In a time when we lead the world with over 2 million people in jail. When millions more have no work. When the millions more who do work do not earn enough to support their families. When we lead the world in executions. When public housing is destroyed and education is slashed. When refugees die alone in the deserts, and die in our cities by the trailer full. When our lesbian and gay sisters and brothers are condemned for wanting to commit to each other. When our international sisters and brothers get harassed and get night visits from the FBI. When our sisters and brothers of color are told to just forget about centuries of oppression. When billions of our sisters and brothers live on less than \$2 a day. When corporations purchase and shape the laws of the world. When "the invisible hand of the market" is our certified god. Make no mistake. Gospel Justice is revolutionary.

What about Gospel Peace? In a country that spends \$12,000 a second on the military. In a time when unelected leaders use and reuse the horrible 9-11 deaths of innocent mothers and fathers to scare tens of millions by fanning the searing flames of insecurity and then order tens of thousands of our sisters and brothers. (Who are in the army to be able to go to college and to get enough money to live on.) Order them

to march and shoot and bomb and invade and occupy countries where we have already starved by sanctions hundreds of thousands of children in the name of a perpetual war on terrorism. A war that was mapped out before the terrorists ever struck. (And then - instead of bringing home our sisters and brothers - leave them out in the deserts and in cities with no water or electricity guarding oil fields with their lives). Make no mistake. Gospel Peace is revolutionary.

What about Gospel Love? In a time when we are told that our sister the immigrant is a threat to our jobs. When we are told that our brother the stranger has a bomb for us. When we are told that this religion says the world is better off without others of that religion. When we are told that executing other people is for the common good. And when they dare to tell us that dropping bombs and murdering thousands is liberation. Make no mistake. Gospel Love is revolutionary.

For the Gospel tells us so. The Gospel tells us that Jesus was born poor - so we are to love the poor, - and not just love the poor but bring justice so there are fewer poor. The gospel tells us that Jesus was a refugee - so we are to love the refugee - and not just love the refugee but bring justice so there are fewer refugees.

The gospel tells us that Jesus said the prisoners are to be set free - so we are to bring justice and set the prisoners free. The gospel tells us that Jesus said we are to love our enemies - so we are to love them not kill them.

The gospel tells us that Jesus said blessed are the peacemakers - so we are to make peace. The gospel tells us that Jesus said nothing is greater than love - so we are to love, and love, and love. Our world, our country, our churches, our families, our selves deeply need the action and reflection of Peace and Justice and Love.

In this, Gandhi was a revolutionary. Martin Luther King was a revolutionary. Dorothy Day, Oscar Romero, Kathy Kelly are all revolutionaries. Make no mistake. Nothing is more revolutionary in the world we live in today than struggling in action and reflection for the true gospel of Peace and Justice and Love. And so we together again try to take up the struggle with our lives to try to live lives committed to Peace and Justice and Love.

Make no mistake. Peace Justice Love. For the gospel tells us so.

NO MORE MURDER IN OUR NAME - CLOSE THE SCHOOL OF ASSASSINS NOVEMBER 21-23, 2003 FORT BENNING, GEORGIA

The School of the Americas (SOA), renamed the "Western Hemisphere Institute for Security Cooperation," is a combat training school for Latin American soldiers, located at Fort Benning, GA.

Initially established in Panama in 1946, it was kicked out of that country in 1984 under the terms of the Panama Canal Treaty. Former Panamanian President, Jorge Illueca, stated that the School of the Americas was the "biggest base for destabilization in Latin America." The SOA, frequently dubbed the "School of Assassins," has left a trail of blood and suffering in every country where its graduates have returned.

Over its 57 years, the SOA has trained over 60,000 Latin American soldiers in counterinsurgency techniques, sniper training, commando and psychological warfare, military intelligence and interrogation tactics. These graduates have consistently used their skills to wage a war against their own people. Among those targeted by SOA graduates are educators, union organizers, religious workers, student leaders, and others who work for the rights of the poor. Hundreds of thousands of Latin Americans have been tortured, raped, assassinated, "disappeared," massacred, internally displaced, and forced into refugee by those trained at the School of Assassins.

COME TO FORT BENNING, GA, TO PUT A STOP TO THIS TERROR TRAINING

For over a decade, students, religious, labor, veterans, human rights, and social/global justice groups have been converging every November at the gates of Fort Benning, GA to speak out in solidarity with the people of the Americas and



to engage in nonviolent direct action. We will gather again this year on November 22 and 23, 2003, and continue together in the struggle until the School of the Americas is closed and the policies it represents are changed forever. The events this year will be preceded by teach-ins, trainings, and caucuses on Friday, November 21. So check back at www.soaw.org as plans unfold and various events are announced in more detail.

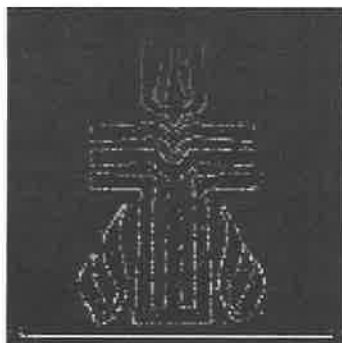
The spirit of liberation is rising up in the people all around the globe. It cannot be silenced by threats and violence any more than it can be contained by prison walls. Our friends who were prosecuted for their

witness against the SOA in November 2002 will continue to speak out during their sentences of prison and probation. We call on everyone to speak out against the continuous atrocities perpetrated by graduates of the SOA/WHISC throughout Latin America and to come to Georgia in November.

For more information, educational resources, outreach material (fliers and videos), logistics like hotel listings in Columbus, GA, etc. and to get plugged into the November organizing, please call (202) 234-3440 and visit www.soaw.org

A 56-passenger bus will be leaving from Dubuque, IA. The cost is \$125. Please contact Betty VandenHeuvel for reservations as soon as possible at 563-582-1539.

Iowa representatives are needed to join the Midwest SOA Watch gathering in Chicago on September 20-21. If you would like to represent our area, please contact Gwen Hennessey OSF at 563-583-9786 or glhennessey@hotmail.com



Christian Anarchism a definition

by Ammon Hennacy

Christian anarchism is based upon the answer of Jesus to the Pharisees, when He said that he who is without sin should be the first to cast the stone, and upon the Sermon on the Mount, which advises the return of good for evil and the turning of the other cheek. Therefore, when we take any part in government by

voting for legislative, judicial, and executive officials, we make these men our arm by which we cast a stone and deny the Sermon on the Mount.

The dictionary definition of a Christian is one who follows Christ; kind, kindly, Christ-like. Anarchism is voluntary cooperation for good, with the right of secession. A Christian anarchist is therefore one who turns the other cheek, overturns the tables of

the moneychangers, and does not need a cop to tell him how to behave. A Christian anarchist does not depend upon bullets or ballots to achieve his ideal; he achieves that ideal daily by the One-Man Revolution with which he faces a decadent, confused, and dying world.

This essay is excerpted from The Book of Ammon (Fortkamp/Rose Hill, 1994)

Stop the Occupation Bring the Iowa Guard Home

No Business As Usual
Direct Action
STARC Armory,
the "Iowa Pentagon"
November 15 & 16, 2003

A state-wide direct action at the STARC Armory in Johnston, IA, is being planned for November 15 & 16.

For more information contact:
Frank Cordaro - Des Moines Catholic Worker

(515) 243-0765 <cordaro@mchsi.com>

Patti McGee - Iowa Peace Network
(515) 255-7114 <ipnet@earthlink.net>

Brian Terrell - Catholic Peace Ministry
(515) 255-8114 <b.d.terrell@att.net>



Fr. Jack McCaslin and Gina Zebolsky

Peacemakers Potluck and Vigil

Peacemakers Potluck is a group of people (including members of Nebraskans for Peace) who peacefully, nonviolently vigil at Stratcom to protest nuclear weapons on the 6th and 9th of each month from 4 to 6 pm at Kenney Gate off Fort Crook Road in Bellevue, NE. A potluck at Gina Zebolsky's house in Old Towne Bellevue will follow with information sharing and brainstorming ways to communicate our concerns to Stratcom. We will also have speakers occasionally.

Please contact Gina at 614-4041 if you can attend or both or any of the potlucks. These will be monthly and will be organized by you can come late to the potluck or only attend the potluck is also okay but please We need to maintain a presence at Stratcom to world know this is the danger of nuclear war. The vigil will be September 9th at Park on Betz Road off Hwy 200. Call Gina for directions. Come and bring a sign to share. Email gzebolesky@mail.unomaha.edu

Fr. Frank Resigns

August 1, 2003

friends,

with great sadness I am leaving active ministry. There were issues that contributed to this decision, the most essential and pressing of which was my promise of celibacy. After 18 years of priestly life, I've come to the realization that I just cannot do it. In September, 2001, I had a heart attack. It was a major heart attack. I almost died. It impressed on me the transience of life and my need to live it honestly and fully, especially in my personal relationships. Soon after I began to seriously question my continued ability to be celibate. After months of soul searching, prayer, and discussions with Bishop Charron, brother priests, and friends, I've come to the place in my life that I need to be free of my promise of celibacy. My need for companionship, for a mate and partner is strong for me to remain celibate. It is best for my heart and my soul for me to be free from this promise.

It is important to state that my priestly life and work is my problem. I love being a priest, administering the sacraments, celebrating the Eucharist and preaching the Word. In fact, it has been my success as a priest that has kept me in active priestly ministry.

The recent Church scandals have forced Catholics to demand honesty and full disclosure from their leaders. This demand for honesty and full disclosure is much needed in the Church today. In part, I made this decision because I cannot ask our bishops to be honest and truthful if I am not honest and truthful myself.

This decision saddens me because the grief it will bring, not only to me, but to my family, other priests, friends, and parishioners and the many others I have known as a priest these past 18 years.

Whenever a priest leaves the ministry because of a scandal, it is truly a local, personal tragedy. A great web of relationships is shattered. It is also an all too common experience by which Catholics everywhere. The biggest tragedy is the biggest tragedy why men leave the priesthood today. This tragedy strikes all priests -

order priests, diocesan priests, traditionalists, progressives, liberals and conservatives. For those who share with me this pain and grief, I ask for your prayers and understanding.

Sad as I am, I am also grateful beyond words for the countless opportunities I've had over the last 18 years to administer the sacraments, preach the Scriptures and pray with those in need. My life was greatly enriched and my faith deeply strengthened by the good and faithful people I served as a priest.

I write filled with hope. Though not the best time for me to be a Catholic priest, it is a great time to be a Roman Catholic. One billion strong, the majority of Roman Catholics in the world today live in poverty. For all the challenges that come with this poverty, it brings its own blessings (Matthew 5:1-12). Catholics can be found on every continent in the world. We are truly a universal church.

Poor and universal, the Roman Catholic Church is the largest Christian denomination and one of the oldest and richest faith traditions in the world. Its sacramental life administered through its parish, diocesan-based structure is unequalled and unmatched by any other Christian denomination. Its teachings, especially its social justice, war and peace teachings are great treasures, wisdom a disparate world needs to hear. I am especially grateful to be part of the Catholic Worker movement and to call myself a follower of the Berrigan brothers, Dan and Phil.

The Catholic Church is the faith community of my birth and family. My first and most significant encounter with the ways of Jesus came through a Roman Catholic community. The Catholic Church has given me so much. I will never, ever be able to repay the church in kind.

The life forces on this planet and all of human life are in great peril. Our violent and war-making ways threaten all life. The human race desperately needs nonviolent options to its violent pathologies. The greatest gift we Christians can give to our violent world is our rediscovery of our founder's nonviolent spirit. The Roman Catholic Church bears both a greater responsibility and offers the best possibilities for making this rediscovery of the nonviolence of Jesus a reality.

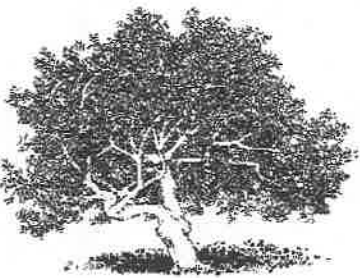
As is the custom, I asked Bishop Charron for a leave of absence from priestly life. With a shared sadness and grief, Bishop Charron accepted my request for a leave of absence, effective August 1, 2003. Bishop Charron wisely advised me that whenever a priest leaves for this reason the decision must be made twice, once in the

priesthood and once out of the priesthood to confirm the first decision. The leave of absence is the time within which I will make the decision final.

I intend to remain at the Des Moines Catholic Worker and devote more of my time to resistance and peacemaking efforts. Given our post 9/11 world, the two wars that followed and the current USA occupation of Afghanistan and Iraq, the need for full time, active nonviolent resisters and peacemakers has never been greater.

I ask for your continued prayers and support.

Your brother in Christ,
Frank Cordaro



Seek Me and live

Amos 5:4



The Chiapas Project

contd from pg 3

involved here for years, I get the sense that other NGOs once had their doors open to each other but not so much now.

Chiapas is a beautiful place where so many work for the betterment of the poor and oppressed. And it is the third world so people sell whatever they can find or create by the peso on the street just to get by. It's a place that is like Mississippi, built on the sweat and marginalization of the poor and the Indigenous. All its institutions have this history. It's a place that has attracted many human rights organizations and foreigners in the past ten years, many of which have done good work. However, if you don't know your role, if you don't have the right skills, if you don't know how to maneuver the bureaucracy of the state and the other players, your good intentions may well remain just good intentions. How does the saying go—the road to perdition is paved with good intentions.

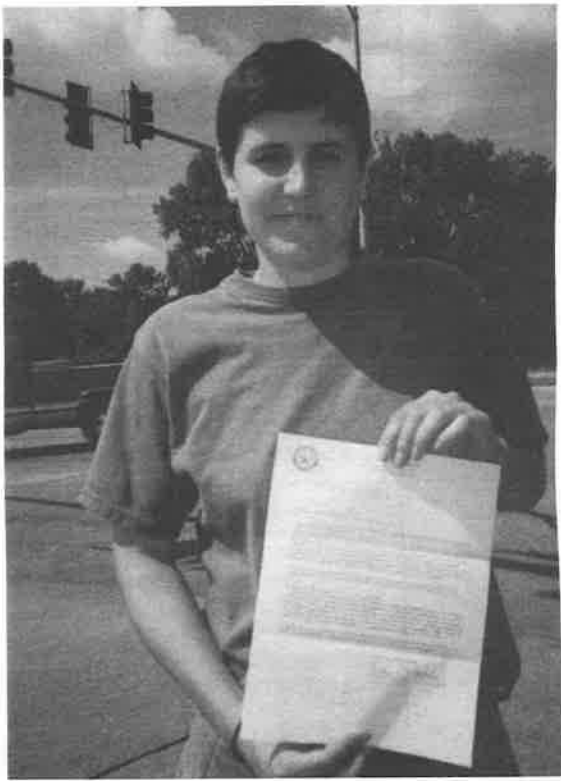


Kari Giltner and Fran Fuller hold the coveted Football Mary travelling trophy.

2003 Sugar Creek Gathering September 12-14

St. Francis House of Columbia, MO, will be hosting this year's gathering of Midwest Catholic Workers. Contact them for details at 573-875-4913 or 573-875-7874.

Come help the DM Catholic Workers win Football Mary! All we need is some willing participants and some great ideas for the makings of a fantastic skit. All are welcome.



Hiroshima/Nagasaki Vigil

by Elton Davis

I spent the last week vigilling at Offutt Air Force Base in Bellevue, NE. This is where Strategic Nuclear Command headquarters is. The vigil was in remembrance of the anniversary of the atomic bombing of Hiroshima and Nagasaki, Japan, in 1945. We sat outside the gates of the base and baked and prayed.

At the same time, Dick Cheney and about 100 other high-ranking officials were inside STRATCOM holding a conference regarding the development of tactical theatre nuclear weapons, commonly called "bunker busters" or "mini-nukes." Pretty heartless to schedule this conference on the anniversary of the bombings, eh?

This is a terrible thing to consider. I have always been opposed to the existence of nuclear weapons, and now after half a century of allowing these things to sit idle in a "defensive strategic role," that would, thank God, never get used, they are considering developing tactical nuclear weapons that would be released to the authority of theatre commanders to employ. How short is the institutional memory of our leaders that they would even contemplate this sort of thing?

Eileen Hanson, former Winona MN Catholic Worker and current Creighton University med student, crossed the line at the conclusion of the vigil. She was taken into custody, issued a ban and bar letter and released. Frank Cordaro, Ed Bloomer, and Elton Davis were the DMCWers sponsoring this event and were present for the entire vigil. A total of 28 people participated.

A special thanks goes out to the Creighton Spirit of Peace Community who provided excellent hospitality to those of us attending the vigil.

via facis

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DMCW NEEDS



Prayers! Without them, none of the rest matters. (REALLY!)

Van! THANK YOU! We received two car donations in response to our need.

Money! Maintaining our three old houses is a constant challenge and since we're not a non-profit organization, we don't get a break on property taxes. Cash donations large and small are always welcome and needed.

Renovation Needs! We've been able to complete much restoration of our houses. Still, there is a lot more that needs to be done. Ligutti House needs windows, dormer repair and basement waterproofing. Lazarus House needs a new roof and basement renovation. Dingman House needs an updated kitchen. All three houses need fire escapes and have electrical and plumbing needs. So good carpenters, plumbers and electricians are always needed. We need folks who can take on a specific project whether they do it themselves or pay to have it done.

Food and Stuff! We can always use canned and dry goods as well as toiletries. Especially needed are coffee, 100% fruit juice, breakfast cereal, canned fruit, vegetables, beans, soup and stews, disposable razors and shaving cream, shampoo, hand soap, deodorant, toilet paper, tissue, paper towels, maxi-pads and tampons.

Finally, we are always looking for individuals or work crews to help with maintenance and general cleaning. There is a lot of yard and garden work to be done. People are always welcome to come and help us out with the hospitality. Just give a call or drop by.

Thanks for your continued support.

The Des Moines Catholic Worker, 1310 - 7th St., Des Moines, IA 515-243-0765

Please send contributions to: PO Box 4551, Des Moines, IA 50306
